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INTERNATIONAL BIBLE STUDY.

June 17, 1883.——Review.

See last *Guardian*.

Missionary lesson. June 24, Isa. XI. 1-9.

Under the image of a forest of great trees, brought low by the axe of the feller, the overthrow of the Assyrians is spoken of at the close of the previous chapter. Preserving the same figure, the prophet here speaks of the Messiah that should be raised up in due time.

"And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots." Out of the roots of a tree which appears to have passed away, an unexpected shoot springs up. Similarly in Is. liii, he is spoken of as a root out of the dry ground." "He shall appear where men are not looking for him." The descendents of David, in the days referred to, will be in great obscurity.

"And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord." Here are seven spirits, but they are all compehended and contained in one, the plenitude of spiritual endowment shows that the person spoken of shall be remarkable for faith. By faith we mean that recognition of our dependence on God for wisdom, goodness and strength, that will lead us to look to the Lord and cry unto him mightily for these spiritual gifts. The youthful Jesus had deeply implanted in him the sense of his habitual and complete dependence on God for wisdom, goodness and ability. Herein, especially, he differed from his companions. Thus he was led ever to look for, and was enabled ever to enjoy, the fulness of the Spirit. As he himself said, I can of mine own self do nothing. How important that the children of Christian parents should be faithfully taught the fact of their entire dependence on God for grace to do or say any thing aright. Thus the Messiah was made to be of quick understanding in the fear of the Lord. Let the wise man glory in this that he knoweth and understandeth me, saith the Lord. That is true wisdom that keeps us ever on the alert to ascertain and carry out the will of our heavenly Father. The original word directs our attention to that instinct by means of which an animal scents a thing at a distance. How very different this from that callousness which most people have for the will of God, failing to recognize it even when it is thrust upon them in the most conspicuous way. Men reserve their keenness of perception, for the discovery of what will gratify them or contribute to their convenience.

Another characteristic of the predicted Messiah is perfect impartiality. He does not judge according to appearances. He looks beneath the surface. God shows him how to unmask the hypocrisy of those who profess to be the appointed shepherds of God's people but are animated by self-seeking in all things. God's word is his sole standard and by this he ascertains the truth with regard to men's characters, and declares it however contrary it may be to things most commonly believed. "He shall judge the poor with righteousness," that he, he will vindicate them from the detractions of men, and restore to them the religious rights of which men have been despoiling them. "He shall reprove with equity for the meek of the earth." The poor and the meek here are the true children of God; see the beatitudes. The Pharisees and others who oppressed and deceived the lower classes, making them believe that the best service they could render to heaven would be to give them their substance, would be reproved by the coming One. Thus they devoured widows' houses. Jesus with uncompromising equity exposed these malpractices and brought to light their sin, refusing not to receive publicans and sinners. "And he shall smite the earth with the rod of his mouth and with the breath of his lips will he slay the wicked." We have an inspired comment on this in 2. Thess II. 8, where Paul speaks of the destruction coming upon the Man of sin. The rod of his mouth is the word; the wrath of the Lamb will be specially upon those false shepherds who have betrayed him by drawing to themselves the faith of his people, denying them the true bread of life. "He shall be girded with righteousness, and faithfulness." In his teaching there shall be no duplicity, craft, worldliness; every thing shall be open and above board. The curse of mankind has been priestcraft; the use of religion as a means of securing to a certain class position, wealth, influence and power. The religion of the Messiah aims to bring every man into personal relations with the Chief Shepherd, and thus to save the poor and the illiterate from those who make their illiteracy a reason for their complete submission to them. But now the wolf shall dwell with the lamb, and the leopard shall lie down with the kid and the calf, and the young lion and the fatling together; and a little child shall lead them. Messiah proposes to subdue all evil, every thing that is hostile to the happiness and well-being of his people. When his kingdom shall have come with power in the hearts and lives of his people he shall be invested with power over all the power of the enemy. There shall be a new earth wherein dwelleth righteousness. If the angel that waited upon Daniel when he was in the lions' den, could take from the lions all disposition to harm, no less shall the saints of the Most High, made perfect in Christ, be able to subdue all things unto themselves.

The earth shall be full of the knowledge of the Lord, as the waters cover the sea. In the renewed earth, all the inhabitants shall know him whom to know is life eternal and all existing things shall testify of him. No man shall need to say unto his brother, know the Lord, for all shall know him from the least to the greatest.

WEEKLY REVIEW.

—We transfer to our columns the greater part of a very interesting account of the Rev. Alex. M'Cumby (a Missionary who lately passed away in N. India,) written by the Rev. T. Evans and published in the *Indian Baptist*. It is not often that we meet with an account of a missionary so singularly well furnished for the work of vernacular preaching, so abundant in labours, favoured with such a long term of unbroken service; yet whose life if we are to estimate success by the number of converts gathered, would be pronounced a failure. We are, however very far from thinking his life a failure. A life that is a daily testimony for God and for the truth, is not a failure. Jeremiah's life might have seemed to many a failure, but it certainly did not seem so to God. He spent forty years in testifying against the abounding iniquity of the inhabitants of Judea, and in declaring the judgments of God about to descend upon them. The nature of his commission was happily indicated by the peculiar promise given to him at the outset. "Behold, I have made thee this day a defenced city, and an iron pillar, and brazen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land." The promise was not that the people would hearken to him and turn from their evil ways, and that he should have the joy of knowing that his warnings had been effectual for the saving of the people; but that he should be as an iron pillar and brazen walls. The message of God declared by him should bring upon him the enmity of the people, and they would do their utmost to overthrow him and extinguish his testimony. And what is particularly notable is that Jeremiah was of a sensitive and loving disposition, very reluctant to say bitter things to the people. It was a terrible trial to him to be regarded as a man without any patriotism, pleading the cause of the enemies of the country, because he predicted the destruction of Jerusalem and of the temple by Nebuchadnezzar, and recommended that the rulers should submit to him without resistance. It may conflict with our ideas of a successful ministry to speak of the ministry of Jeremiah as successful; but unquestionably it was in the sight of God preeminently successful. The truths he had to utter were unpalatable, but they were such as God wished to have declared at that time

and in that city. In these days we are very apt to judge of the fruitfulness of a ministry by the number of converts gathered, and in certain latitudes this, as general rule, may be accepted. In a population prepared in some degree to recognize the evil of sin as committed against a holy God, a faithful evangelist, led by the Spirit, will be pretty sure to see men awakened and led to Christ through his preaching. But among a people who know nothing of sin as committed against a Holy God, who think that death simply transfers them to another form of earthly existence, and whose chief fear is to offend against caste ideas, it is possible that the same evangelist, who in England or America would see many converted through his preaching, may preach with fidelity, year after year, without gathering many converts. The faith of many an earnest preacher would give way under such an ordeal but there are others who have learned that the highest of all success is to do what is pleasing in the eyes of God It has been said that if God were to send down two of the loftiest seraphs to this world, one to rule a kingdom and the other to sweep the streets, they would hasten with equal alacrity to their respective spheres of duty. After all there can be nothing higher, nothing more important than to fulfil the will of Him that sitteth on the throne. The highest interests of mankind are comprehended in the will of the Supreme. He speaketh and it is done; he knows how to subdue the nations under him; and it may yet be seen that some of the most successful ministries have been those that seemed to men most barren. Jeremiah has been preaching with great power and effect to all the generations that have gone by since he was gathered to his fathers.

—The Bill legalizing marriage with a deceased wife's sister has at last obtained a majority in the House of Lords, and will soon doubtless be a part of the law of the land. Year after year the Bishops have done their utmost to hinder the passing of this Bill. We are at a loss to understand the reasons for this opposition, contrasted as it is with the comparative indifference shown towards measures so much more seriously affecting the interests of religion. In the days of our Lord there were many who displayed a surprising indifference for the grand truths inculcated in the teaching and life of Jesus of Nazareth, who were ready to put a man to death for not holding their views regarding the Sabbath. We find nothing in Scripture forbidding marriage with a deceased wife's sister. Some say that such marriages belong to the same category as the marrying a brother's widow; yet that there was nothing essentially wrong in even these marriages, is evident from the fact that in certain cases a man was under obligation to marry his brother's widow. In America there is no law against marrying a deceased wife's sister, and no public sentiment against it, and we have never heard of any evils resulting from such marriages. We do not know that they are common there, nor do we suppose they will be common in England. It is matter of satisfaction that the unrighteousness of placing a stigma on marriages entered into by the parties with a firm conviction that they are allowed of heaven, shall at length be done away.

—After all assurances to the contrary, it is now acknowledged by Mr. Gladstone that Mr. Errington has been for some time virtually a representative of Great Britain at the Vatican. The Pope has consented to issue a Circular denouncing the conduct of the Parnellites, and warning the Irish clergy against favouring in any way this movement. Mr. Dillon, late M. P. for Tipperary, says:

Wealthy Englishmen resident in Rome, Mr. Errington, the private agent of Lord Granville, and, I regret to say, a few renegade Irish have been for some time in an unholy alliance to blacken and traduce the Irish people and the Irish priests, and the work of slander went on day by day and week by week, and so at last has been extracted from Cardinal Simeoni and from his Holiness this circular, which has been a bitter blow to nine out of every ten Catholics of Irish blood throughout the world. This circular, outraging as it does the political convictions of more than half the Irish bishops and of nine-tenths of the Irish priests and Catholic people, has been issued at the request of the English Government, and for the miserable clique of pauper landlords who infest Rome.

What becomes of the papal infallibility? This is saved by a convenient distinction. The Circular is not *ex-cathedra*, and so it does not matter how many mistakes are discovered in it. The *Freeman* does not hesitate to say:

"That it has been written under a grievous misapprehension of the facts, that the confidence of his Holiness has been abused, and he has been misled or deliberately deceived."

So the infallible one can be led and controlled by a fallible Protestant. Some of the bishops warned in this Circular, seem to make light of the warning, not withdrawing from the Parnell Fund. They appear to think that the Pope does not really mean what he says, but has consented for a consideration to issue this Circular, not expecting that it will have much effect in Ireland. We cannot say that we admire the course pursued by the English Government in this matter, or that we anticipate good results from it.

—In one of our exchanges we find a diagram representing the condition of mankind in respect to religion. It is divided into 1424 squares each of which represants a million of the world's population. 856 blocks are devoted to the heathen and appear black. 170 are for the Mahomedans, a little less black. 190 are Roman-Catholic with a lighter tinge. The Jews and Greeks follow, and then Protestants for whom are reserved 116 white squares. The white part is in the rates of 1 to $12\frac{1}{2}$ of the whole. The diagram is made that Christians may realize the greatness of the task of bringing the world to Christ. But the real nature of the task is not at all shown here. If we confine our attention to Protestant countries how large a proportion of the inhabitants know Christ as their Saviour from sin? Perhaps we shall not be far amiss if we take the same proportion indicated above, viz. 1 to $12\frac{1}{2}$. In the beginning of the Gospel of John, we read: "In him was life; and the life was the light of men; and the darkness comprehended it not." Here we are in the year A. D. 1883 and the light is still but as one to a hundred and fifty. To Protestantize the world would still be to leave the immense majority dwelling in darkness. "I am the light of the world, he that followeth me shall not walk in darkness but shall have the light of life." These are the words of the great Light-giver. How true is it that men love darkness rather than light.

—There are some who strongly urge, in view of such facts as are above mentioned, that it is vain to look for the world's conversion from the preaching of the Gospel, and that the glorious advent of Christ is what we are to look for. And certainly, if there is to be no greater display of divine power in connection with the preaching of the Gospel than we are now witnessing or have witnessed, the day of the world's recovery is indeed distant. But is there not to be a glorious manifestation of Christ in his people, when Zion shall arise and shine, her light being come and the glory of the Lord risen upon her? We are told that before the actual appearance of the Son of Man in the clouds of heaven, there is to be "the sign" of the Son of Man.

—The *Indian Christian Herald* says that in some of the sweetest and most popular Bengali hymns the Lord Jesus is addressed by the name Narayan. Ten years ago, he says, devout Bengali worshippers would have been shocked by the application of this heathen name to Christ. He supposes the derivation of the word to be from *nar*, a generic name for man, and *ayan*, refuge; thus Narayan would mean the refuge of mankind. In Garrett's Classical Dictionary of India, a very different derivation is given.

Narayan. A name of Vishnu, meaning 'he whose place of abiding is the deep.' The waters are called *Nara*, because they are the offspring of Nara (the supreme spirit, *paramatma*;) and as in them his first progress (*ayana*) in the character of Brahma, took place, he is thence called Narayana.

On this side of India, certainly, Narayan is essentially a heathen name, and great merit is thought to be obtained by the repetition of the name. It seems to us unfortunate that Bengallee Christians should use it in addressing Christ. Our friends of the New Dispensation are trying hard to make it appear that Christ and Chaitanya and the like are convertible terms, and we cannot approve of any thing that would seem even remotely to favour this.

—It is very natural for those who come to India from lands where wealth is more diffused through the community, and where it is easy for the common day-labourer to supply himself with many conveniences and perhaps with luxuries, to be much shocked by the appearance of the lower orders here. In a country like America economy and frugality easily secure to those who are willing to practise them the means of living comfortably. Under the fosterning influence of such a state of things, many good people come to look upon comfort as a religious obligation, and the privation of it as involving a stigma. They find it very difficult to conceive of piety as compatible with scant clothing, and are ready to doubt the conversion of a man who attempts to bring up a family on eight rupees a month. Bishop Foster of the M. E. Church, of whose recent visit to India our readers are aware, was much disconcerted by what he saw of the condition of the lower orders, and could not bear that those of them who embrace Christianity should be allowed to live on the low wages earned by them in heathenism. He was rather free in giving expression to these sentiments, and the effect was that some of the Native Christians in the North of India got the idea that Western Christians

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should help them "to live better," i. e. at a higher rate of expenditure. The *Kaukab-i-Hind*, or *Indian Star*, published at Lucknow, in its issue of the 8th inst. refers to this matter, and regrets that Bishop Foster should not have accepted the ideas of some who have been longer in the country. It would be a great mistake to suppose that the Hindoo living on 5 rupees a month, has any thing like the deprivations of one who would attempt to live on three dollars a month in America. The climate there creates many necessities that are not felt here, and the rupee here would purchase more than a dollar would there. Christianity does not necessarily beget tastes that incapacitate men for a life of poverty. On the contrary it makes a man content with what measure of good providence bestows upon him. Having food and raiment let us be therewith content. Be content with such things as ye have. The *Kaukab-i-Hind* seeks to show the Native Christians that they will promote the welfare of their countrymen by seeking to exemplify the religion of Christ in lives of voluntary poverty. We should rejoice exceedingly to see this, but at the same time are free to confess that we have little hope of such a course being adopted, until European and American Missionaries set the example.

—We have received a letter from a Native Christian Girl, forwarding a copy of the Circular issued by the Bombay Native Chr. Education Society, which she supposes we have not seen. We have been since last week in possession of a copy, and if our correspondent will consult our last issue she will find a letter on the subject. One of the points she criticizes is the constitution of the Managing Committee as not representing the various denominations. Again she is surprised that some of the numerous Native Christians whose interest in the cause of education is well-known, are not connected with the movement. She would also like to know particulars of the formation of the Society.

—We much regret to have to announce the death of the Rev. J. Rendall, of the Am. Madura Mission. Mr. Rendall left America for India in the autumn of 1845, and has been all these years prosecuting the work of a missionary in that field, with the exception of three years employed in a visit to America. He has been privileged to see a great development of the work in the Madura district, and the uprising of a large Christian community. Mrs. Rendall died on her way to America in 1867. One daughter is married to the Rev. Mr. Horsley, C. M. S., now in Candy, Ceylon. Another daughter has been for some years labouring in the Madura field. Mr. Rendall came to Bombay on the 1st inst., accompanied by Dr. Chester of the Madura Mission, for surgical treatment. He was treated by Dr. Blanc, and it was thought that the operations had been successful, but the result showed that his system had sustained a shock from which it could not rally. He passed away suddenly but calmly on Wednesday last, at 11 A. M., at the Am. Mission House, Byculla, where he had the assiduous attentions of Mr. and Mrs. Hume and other friends during his brief stay in this place.

—We were present last Saturday at an exhibition of a Vernacular School for girls and boys established in Small Colaba about six months ago, and superintended and taught by Mrs. Trimbuck Canaren. The children acquitted themselves very well, and all present were surprised at the progress made by the pupils in so short a period. They sang a number of Marathi pieces, repeated dialogues, and passed a good examination in Scripture.

—Many wonderful things take place in Bombay, more in fact than we can chronicle. A Parsee defendent in a civil suit now pending in the High Court, is so much wanted that a reward of Rs. 5,000 has been offered for information that may lead to his arrest; yet a few days ago he appeared before a functionary of the Court and signed a paper authorizing his lawyers to plead for him in the above-mentioned suit, retiring again into private life, while the Police continue serene in their new and magnificent quarters in Byculla.

NOTICES OF BOOKS AND REPORTS.

"Report of a Bible Tour in the Bellary and Anantapur Districts." By Rev. E. Lewis. This is an account of a tour made last year by Mr. Lewis and his assistants for the sale of Bibles and for preaching. It is well fitted to be useful and suggestive to those who made these tours. In many places where there were few readers, and nobody was willing to purchase, the tourist read to them passages from the books he was offering them, and immediately a demand for these books sprang up. The following is the account given of a visit to a place where some persons had been baptized on a previous visit.

On Sunday morning the 6th we arrived in Bookapatnam and remained there till the following Friday morning. These five days were as full of work, as full of joy and of triumph in Christ as we have ever had. The limits of this journal will not admit of more than an indication of what we saw and heard. As soon as our arrival was known the members of this interesting community came to our tent for service. They were four of the five persons whom we baptized last year, one being away from home, and eight others who join in Christian worship. It was a pure unmixed joy to us to read the Scriptures and pray with them and to preach to them. The Word of God is to these simple, honest believers, the very bread of life. At the close of the service four adults came forward and asked to be baptized. In the evening about five o'clock we again met and talked together for some time of the preciousness of God's Word and of Christian experience. It was amusing to me to see the look of wonder and astonishment with which my Colporteurs looked on and heard the Bookapatnam people talk of the Scriptures, and quote and explain several passages. One of the Colporteurs who had not before been in this town remarked to me, "This is wonderful, these people quote the Scriptures and explain them as though they had been Christians and enjoying the best of Christian instruction for twenty years." At the close of the evening service it was our great joy to baptize the four persons above mentioned.

On the four succeeding days, group after group of the people came to us not to argue, as is so often the case elsewhere, but rather to enquire further concerning "The Way of Christ," and to put such questions as these;—"What can the Christian religion do for us that our own religion cannot do?" "May we not believe in Christianity and follow its rules, without being baptized and losing our caste?" We hope to see still greater things in Bookapatnam in the future.

Here is another extract:

The following day we came to Chillimatoor, where we met a very interesting old man from a neighbouring village who bought a copy of the New Testament, the book of Genesis, the Psalms and several Tracts. This man is a Lingaite and has business connections with Madras, Bombay and Calcutta, and other parts of India. He was much interested in the spread of Christianity in this country, desirous of knowing the condition and prospects of the Christian community, and the probability of the "New Religion" supplanting Hinduism and Muhammadanism. He said he should much like to see a Missionary settled in his native town.

Since this interview I have received three letters from him, in two of which he writes at some length in the strain in which he spoke to me. I have replied to his letters, urging him diligently to study selected portions of the Bible, and have sent him at his request a copy of the Sanskrit New Testament.

"*The Madras Monthly Magazine.*" May. This magazine is in English, and is designed specially for Educated Natives, to which class, we believe, the contributors mostly belong. The principal articles in this number are on Trial by Jury, Professor Clerk Maxwell, True Greatness, &c. Religion is but sparingly referred to. When we call to mind the many admirably got-up periodicals that issue from the English Press, and which are obtainable here at such reasonable rates, it appears to us that a good deal of energy, ability and tact will be necessary to make a magazine like this a success. We wish the Madras Monthly a large measure of success, and specially of usefulness. It is very handsomely printed by Addison & Co. The subscription is only Rs. 4 a year.

We have received and hope soon to notice, *Vedarthayatna*, January, 1882.—Free Ch. Mission Report, Madras.—Christ *versus* Krishna; by L. A. Sakes, M. D.—Date of our Lord's last Supper; by Rev. Alex. Anderson, Aberdeen.—Mar. version of the Letter of the Bishops convened at Calcutta.—Letters to the Rev. Mr. Gregson from Army Head Quarters, Egypt.—Jaffna College Catalogue.

The Bombay Guardian.

SATURDAY, JUNE 16, 1883.

TITLES OF CHRISTIANS. VII.

CHILDREN OF GOD.

"Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." "And ye shall be my sons and daughters, saith the Lord Almighty." As sinners, we have departed from the living God and are as truly, though not as hopelessly, severed from God as Satan is. We are his children whom we resemble, and whose will is done in us. When we say Thy Kingdom come, we virtually acknowledge that another king rules in the hearts of the children of men. Even in Eden God spoke to the serpent concerning his seed. In the Old Testament the angels are called the sons of God: and when God from heaven acknowledged Jesus to be the Messiah, he could give him no more exalted title than that of the well-beloved Son of God. The distinction of Christ is not merely that he is first and preeminently and from everlasting the Son of God, but that it is through him that the sinners of this earth inherit the

possibility of becoming sons and daughters of God.

Believers are children of God not by natural generation but by supernatural generation; they are born from above, (*anothen*); i. e. they are spiritually assimilated to the character of God. It is because of their resemblance to Him, that the world knoweth them not, even as it knew not him who was preeminently the son of God. "Be ye therefore followers (imitators) of God as dear children, and walk in love, as Christ also hath loved us and given himself for us." The doctrine that sonship pertains to resemblance is unfolded by our Lord in John viii. He denied the right of the Jews to regard themselves as the children of God, so long as they were manifesting the dispositions which he there indicates. When man sinned he lost the image of God, his spiritual resemblance of God; and it is only as he is created anew in righteousness and true holiness that he can be recognized as the son of God. No one can be a child of God unless he has the faith which admits of God's being revealed in him. Let this stand as the definition and explanation of this term, children of God, that it means one in whom God may and will reveal himself unto men. The manifestation of the sons of God will be the perfect assimilation of the sons and daughters to the Father, through Christ. One who has been brought into this perfect harmony with God, by the power and fulness of the indwelling Spirit, is one in whom God himself may be revealed. For this reason the angel-believer spoken of in Rev. chs. xix. and xxii. appeared to John so filled with the glory of God that the apostle was ready to fall at his feet until reproved. The redeemed are to be conformed to the image of God's dear Son. The prayer of John xvii. is to be fulfilled. The glory which thou hast given me, I have given them. Jesus is to all eternity the one Saviour; believers are the saved, and when conformed to him in glory, the greatness of the salvation shall be made evident. The higher they are raised, the greater the revelation of Christ's power to redeem. When God sends the spirit of sonship into our hearts, whereby we say, Abba, Father, we are invested with a title to the very glory of Christ; we are joint-heirs with him, and all things are ours. He will not be content until he has brought his own to the very throne where he is sitting. He sits there as Saviour, they as saved. How can a Saviour be known except in those whom he saves? How shall the nature and extent of his salvation be declared apart from them? He will come at the last to be glorified in his saints and admired in all them that believe. He goeth forth on a white horse and the army which is in heaven follows him, every one of them on a white horse. Ye have an unction (*Chrism*) from the Holy One and know all things, says John in his epistle; again, The anointing (*Chrism*) which ye have received abideth in you.

To the child the reputation of the Father is committed. In this world of sinners, God has a very bad reputation. Men have more confidence in money than they have in him. They have more confidence in themselves than in him; more in their fellow-sinners than in him. They don't think it a safe thing to be dependent on him. When every other dependence has failed, then they begin to talk of looking to God. They know that he is the Legislator of the universe, but they have no confidence in his laws; they treat them as obsolete, impracticable and injurious, and they substitute their own laws for them. Let any man enquire concerning the principles by which he is actuated, concerning what he is aiming at, he will find out that he has set aside God's code as unsuitable, and is following another. The sermon on the Mount is not written in his heart, is not controlling his life. But when a man truly and thoroughly believes on the Lord Jesus, and the Holy Spirit, recognizing the genuineness his faith, takes up his abode in him, it is that the Father's nature may appear in the child, and be known to the world through the child. And the Father's reputation is committed unto him. What we mean by a stumbling-block is something faulty in the life of a Christian whereby a wrong representationi s made unto men of the character of God,- of the ability of Christ to save. A profligate son brings reproach upon his father, the keenest and deepest that can be inflicted. One of the last promises of the book is this: "He that overcometh shall inherit all things; and I will be his God and he shall be my son."

REMINISCENCES. CCXV.

Extracts from Note-book, Bombay, 1849.

April 30th. "Upon this rock will I build my church." We see by this that it is faith in its quality of enduringness, steadfastness, perseverance, that is to be the instrument of Christ's glory. Christ has been trying me for 5 months to see if the qualities of a rock pertain to my faith. Blessed be his name, that he has given it the qualities be sought in it. It never was more untiring and determinate than at this time.

This day 33 Years old. Have not yet begun to live. But am on the borders of life. Am about to have the power of an endless life. Truly I can say, "We are saved by hope."

22nd Psalm. The latter part of this Psalm makes it evident to me that the sufferings described in the former part, were mainly the result of his sympathy with the church. His cause was crucified in himself; his disciples, the church of the living God on earth, were crucified with himself. He saw his shrinking, trembling, ruined company of disciples standing afar off; and the cries of anguish he uttered in this prophetic psalm were inspired by their deplorable situation. So that I am led to take the same view of the sufferings of Calvary, that I have before taken of those of Gethsemane. Nothing gives such capacity of suffering as love; for love identifies us with the objects loved; and we suffer all their accumulated sufferings, not only equally with them, but in a keener degree. And probably it was in this way that Christ was made a curse; namely in his disciples; God shot his arrows at him through his disciples, first by abandoning them to their fears the previous night, and suffering them to exibit their corrupt and treasonable nature, and secondly by giving them this public tremendous disgrace in the crucifixion of their Master. Doubtless they were tempted in this day to many hard thoughts of Christ. "We trusted in him and forsook all and followed him, through evil report and good report; he promised us honor and power and glory; and behold, where he has brought us! We are this day the most despised of all men. Every man has a jeer and a taunt for us; and it is not at all unlikely that we may presently be arrested and put to death ourselves." Christ knew their thoughts. He saw them fallen with him. And what could give him such pain? When we consider his extraordinaay attachment to them, and that he loved their happiness more than his own life, and that his nature was one of infinite susceptibility, more affected by a doubt of his love than by any thing beside, we easily apprehend that his intensest sorrow must have originated in what he saw transpiring in their minds.

The contemplation of the life of Christ would naturally lead us to this view of his dying sufferings, for love to his own was the great thing revealed in his life. His last discourses and final prayer were all touching them, and show the solicitude he entertained for their preservation in the great trials coming upon them. What he was to these disciples, he is to all; and we are to look at the cross as an expression of the pain that sprung out of his sympathy with us. He wept with Martha and Mary, notwithstanding he knew that their brother was presently to be restored to them; and on the cross he felt in their full force the sorrows of his disciples, though he knew there was to be a speedy end to their sorrows, fears and disgrace. I do from the bottom of my soul bless God for this that I have an affinity with the Saviour in respect to love for Zion. It is this that makes God so indulgent to me. A strange unaccountable supernatural desire for the good and glory of Zion has for years possessed me. How it arose in me, how it has been perpetuated in me, is a mystery. It does not seem like a part of myself but like a foreign element. Others may have as much of it; but I never saw the evidence. I can pray for nothing else, can be satisfied with nothing else. God offered to make Moses a great nation; but that was not what Moses wanted; he wanted that Israel should be spared and blessed. God gave me lately blessings sufficient (if I would) to constitute my happiness; but they did not succeed in turning me aside from the great objects of pursuit. I said to God, These are all very well, if they are a link in the chain that leads to what I have been praying for, *namely the glory of Zion*; but not otherwise. This I say is the work of a foreign Spirit, an emigrant and from heaven, the Holy Ghost.

May 2. John 17 9. I pray nor for the world, but for them whom thou hast given me. What was Christ's prayer for them? That they might be made perfect as apostles, in other words that they might be made perfect instruments for the conversion of the world. This was the great end Christ had in view, throughout his ministry. He labored with them as though the end of his mission to earth could only be secured by their sanctification, and would certainly be secured by it. The first step he took in his ministry had reference to them, and so had the last. Herein we have revealed to us a most important feature of the divine government. As the wise artisan or machinist, gives without grudging his time and best endeavors to the perfecting of his instrument or michanism, feeling that all his future success is involved in it, so God is willing to give the most astonishing degree of attention to those whom he intends to use in the extension of his kingdom. And an individual who desires to be an instrument of good should primarily and sedulously seek his own sanctification; and no greater fault can be committed than to overlook this. It behoves us also, in imitation of the Saviour to devote ourselves chiefly to the spiritual improvement and perfection of those whom God has most distinguished by his spiritual gifts. It behoves me to look around and abroad and see among all whose Christian characters are best known to me, who are pre-eminent in spiritual endowment, and bring my influence to bear as powerfully as possible on them. Unto him that hath shall be given; what they have already received is an indication of God's readiness to do a great work in them, and through them in the world. If we have the wisdom which cometh from above, we shall be able to practise great economy in our influence, making it tenfold more productive, than if thoughtlessly exerted at random.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

SIR,—We have been holding a series of special Gospel services here for the last six weeks during which time God has graciously poured out his Spirit and we have had the great joy of seeing souls converted and God's people revived. The Saviour has been held up in His fullness as saving from the guilt, power and in-being of sin and most of the conversions have been clear and definite and some of God's people have, by faith, entered into the Canaan of perfect rest in Christ. During the service we have received much aid from officers in the Station and also from brethren coming from Khandwa and Bhosawal who have freely and fully proclaimed the blessed Gospel of the Son of God.

Bazar services have been and are being held daily in the vernacular and one of the converts of the English services gives great promise of becoming a very effective Bazar preacher. Even now he goes forth daily and in a simple common sense way proclaims the Gospel, in the vernacular, occasionally bearing distinct testimony to his own salvation. It is our earnest prayer that God may lead him into the vineyard. As illustrating how God helps those who, looking to Him for blessing, help themselves, I may mention the fact that when we ventured to begin Bazar services, about four months ago, we could scarcely speak twelve words consecutively in the vernacular. Now by God's blessing we are able to speak with comparative ease and freedom on the great doctrines of sin, Repentance, Salvation by faith in Jesus Christ and the new birth and that in a way and in language evidently understood by the natives. We mention this for the encouragement of any who suppose that they must acquire a perfect knowledge of the vernacular before doing anything. In the Bazar services we discourage all controversy and politely invite any who may be so inclined to meet us at the Parsonage.

Thus far we have had one inquirer. The daily services in the vernacular, held in the Bazar, and the English services every evening, held in the Church, are continuing and we trust by the prayers of God's people and God's rich blessing in answer to the prayers that they will continue all the year round. This is our purpose and we earnestly request God's people to aid us in their prayers. Brethren pray for us that the word of God may have free course and be glorified.

JAMES LYON,
Pastor.

DEAR BROTHER,—During the Camp Meeting at Lanowli, last March, quite a number of young people professed to find peace in Jesus, and it was proposed at the time that special endeavors should be made at Poona, whence the majority of the converts came, to build them up in their holy faith. Several of the brethren and sisters from that place promised to take spiritual charge of the tender "germs," and many besides myself would, I feel sure, be delighted to hear something about the work, which doubtless has been carried on in fulfilment of the promises referred to.

Would one of the brethren or sisters favor us with a brief account of what has been accomplished, and also state whether the holy fire in "those young hearts" continues to burn?

"Feed my lambs;" "Feed my sheep;" "But exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin," are commands which we cannot disobey without inflicting loss on ourselves as well as others. I merely quote them "by way of remembrance."

E. JEFFRIES.

Secunderabad, Deccan, 11th June 1883.

NOTICES.

BAPTIST CHURCH, Bellasis Road, (opposite the Byculla Club.)
Pastor—The Rev. William Bell, M. A.
Hours of Service.
Sundays—7-30 A.M. and 6 P. M., Wednesdays—7-30 P.M.

GRANT ROAD M. E. CHURCH.
There will be a Special Service for Children at 6 P. M. to-morrow (Sunday) when the Rev. James Shaw will preach.—Parents and friends that find it convenient to attend with the children, are also invited.
Bring your *Sankey's* Hymns.

Received for Gospel Hall, Picket Road from L. E. F. Rs. 5; T. G. 2; Mrs. B. 2; marriage fee, 4.

Epitome of News.

SATURDAY, JUNE 9.

—Yesterday a Hindoo named Soobana Soobra murdered his wife, aged 14 years, in Goozera Bazaar, Byculla. He was arrested.

—*Times of India*: We observed in the Government Resolution No. 973 of 18th May, that the London University has awarded the Gilchrist Scholarship this year to Mr. C. L. W. Rosselet, formerly a pupil of Mr. Macdonald, in the Scottish High School, Byculla, and at present on the teaching staff of that school. At the Bombay University Matriculation Examination some two years ago, Mr, Rosselet stood on the list of candidates who passed, and he has well followed up that honourable position by passing in the Honours Division at the present examination. The competition is open to all India, and both Mr. Rosselet and the Scottish High School, Byculla, may well be congratulated on the educational success scored. Mr. Rosselet, in accordance with the regulations of the Gilchrist Trust, will shortly proceed to some European university.

—*Deccan Herald*: A Brahmin boy, aged 14 years, a resident of Kopergaum, in the Ahmednagar District, committed suicide in a somewhat novel way. His father censured him for his persistent refusal to attend school, and rather than submit, he laid his head on the railway-line, and had it severed from the trunk by a passing train.

—*Bombay Gazette*: A Native paper suggests that all the Hindu societies should combine in a representation to the Viceroy to sanction window re-marriages. We presume the intention would be to ask the Government of India to take measures to protect parties, who avail themselves of existing legal privileges, from caste penalties. The object is, beyond all question, a just and humane one, and no possible opportunity should be lost of strengthening the movement in favour of widow-marriages which is spreading rapidly among intelligent Hindus. The subject is a delicate one; but sooner or later it will come to the front, and the question is whether the amount of injustice, oppression and crime to be averted would justify immediate interference. This point deserves consideration, and if a strong representation were made by native societies, the Government ought to have no scruple in giving effect to it, either in whole or in part. Meanwhile there are cognate matters awaiting reform about which no difference of opinion exists. The law of bigamy is grossly unjust towards women. Take, for example, the case of a woman who, having been married as a child, has never been sent for by her husband. He is free to marry another woman, and does. The deserted girl cohabits with a lover, but, in due course, the defaulting husband turns up, and from motives of revenge or extortion, prosecutes his so-called wife and her paramour on a criminal charge. That such a thing should be possible is a disgrace to civilised law, and the very least mitigation of its injustice which could be accorded is that bigamy should not be a criminal offence when no cohabitation has taken place between husband and wife.

MONDAY, JUNE 11.

—The Str. *Cochin* has been sunk in the Hooghly, by a collision with the Str. Clan Drummond. No lives lost.

—There is a movement in the S. of India for the formation of a Native Philanthropic Association for the regenerarion of outcastes, commonly called Pariahs. Such a Society is one of the most urgent wants of Southern India, and should be formed as early as practicable after ascertaining the views of the public. The objects and aims of the association are:—(a) To establish charity school in all the large towns of Southern India for the education of the lower orders. (b) To employ learned men to go about the country preaching religion and morality amongst them and to train up their own preachers. (c) To give scholarships to promising and intelligent lads to enable them to prosecute their studies in English schools. The great object of the proposal is to ameliorate the condition of the most neglected class of people, namely, the Pariahs, leaving them, however, to follow their custom, occupation &c. The appeal says:—"We can no longer afford to be unconcerned about the sad and distressed condition of the lower orders among us, such as the Tamil-speaking Pariahs, who as a body, are ignorant, ill-fed, and given up to the pernicious vice of drinking, which consumes the major portion of what little they earn. An ancient religion is fast losing its hold on them, several of them have shewn a readiness to embrace faiths foreign to them without enquiry." It is said that Mr. Arcot Narrainsawmy Moodeliar, of Bangalore, has promised to contribute Rs. 8,000 towards the formation of the society.

—*Bombay Gazette*: It will be seen from our Deesa correspondent's telegram that the unfortunate young officer of the 5th Bombay Light Infantry (Lieut. Seddon), who was savagely beaten about the head by his Pathan butler as he lay asleep in bed one morning some six weeks since, has succumbed to his injuries. After a long struggle, his youth and strength appeared to have saved him, and his friends had begun to entertain hopes of his recovery; but a few days since fever attacked him, and a rapid relapse ended in his death on Saturday. He was a popular young officer, and will be greatly missed in the regiment. The murderer is beyond the reach of the law, having, it will be remembered, blown his own brains out in the mosque, shortly after the attack on his master, and doubtless under the impression that the latter was already dead.

—Mr. Ham, Custom House Officer, Calcutta, has been sentenced to four months' imprisonment and Rs. 100 fine for inhuman treatment of his wife.

TUESDAY, JUNE 12.

—*Bombay Gazette*: Our surmise that it is part of the proposed arrangement between the Pope and the liberal Ministry to have a Nuncio in London and a recognised British representative at Rome, is strongly confirmed by the following statement in the ultra-Conservative *Dublin Express*:—

Mr. Errington, it is said, is labouring hard to get a Papal Nuncio appointed, and against this the spirit of the Irish hierarchy and priesthood revolts. It is possible that, if the Pope should delegate his authority to such a Viceroy, the Archbishop and his colleagues would agitate for a more complete recognition of their right to manage their own affairs in spiritual as in temporal matters.

ASIATIC SOCIETY MUMBAI

—Says the *Daily Telegraph* of May 25;—A solemn sequel to one of the most dreadful disasters that have happened this century has just been recorded. The steamship Bywell Castle, which ran into and sank the Princess Alice, has been overdue so long that an inquiry has been held, and the conclusion arrived at is that she has foundered in the Bay of Biscay, carrying every soul on board of her to the bottom.

—Anandrao Harishunker Pradhanm, an Indian law student of the Temple, committed suicide in London. His eyes were troubling him and he was afraid he would become blind.

—Letter in the *Times of India*: "I see it stated in the evidence given before the Coroner in re the murder of Yessee at Parel, that this poor woman, whose fearful sufferings can be better imagined than described, was put by the police into a *rekla* or bullock-gharry and conveyed to the hospital. The jolting of a *rekla*, or even of a Bombay buggy, is sufficient to cause much discomfort to a person in health, and it is terrible to contemplate the sufferings of the poor woman from the time she was lifted up and put into the *rekla* up to the time she was taken out of it and carried into the hospital."

We have more than once called attention to this matter.

—*Indian Witness*: The Salvationists have been "bombarding" a liquor shop next door to their barracks in Dhurramtolla Street for a week past, much to the amusement and, we may add, satisfaction of the people of the neighborhood. The method pursued is simple enough, although it involves a great deal of patience and hard labour. The "soldiers" take turns, each serving on duty for two hours daily. The man who is posted to the guns simply walks up and down the pavement in front of the shop and advises all who come in his way not to drink. The result is that very many customers are turned away from the shop. The proprietor estimates his loss at ten rupees a day, and has expressed his fear that he will have to remove from the neighborhood. In the evening large crowds assemble to witness the bombardment, and many amusing episodes occur. The people of the neighborhood wish tho most complete success to the besiegers.

—Same: The Rev. K. S. Macdonald, of the Free Church of Scotland, has for many months past preached regularly to large congregations of Bengalee students and others in Beadon Square. He is assisted by Mr. Kalee Churn Banerjee and other Bengalee Presbyterians, and volunteers of any denomination are always welcome.

—The Presiding Elders of the South India Conference have united in asking Bishop Harris to appoint Thursday, the 22nd of November as the date of meeting of the next annual session of that body. As the appointment is always made according to the request sent, it may be regarded as practically settled that the Conference will meet at that date.

—*Overland Mail*, May 25: The greater number of the native chiefs in the Soudan have submitted to the Khedive's troops, and others are expected to follow.

The Suez Canal Company have asked the British Government to support it in an application to the Khedive for additional land for the constuction of a second canal parallel to the first.

The Government have announced that they have no intention of interfering between Cetewayo and the native chief now at war in Zululand.

The Northbrook Club was opened by the Prince of Wales on May 21. A large and distinguished company were present.

Lord Lorne is to be succeeded in the governor-generalship of Canada by the Marquis of Lansdowne.

—The death of the Rev. Josiah Henson, the original of Mrs. Stowe's "Uncle Tom," at Dresden, Ontario, is announced by the American papers. He was born in Maryland, on June 15, 1789; bnt the most trying of his experiences as a slave happened in Kentucky. He was sold from master to master, his pedigree being given the same as that of a horse. He bought his freedom, but was taken back into slavery again. He was sent to New Orleans in 1829, and was separated from his wife and children. He then determined to escape; and, joining his wife and family near Louisville, he travelled to Canada on foot, carrying two of his children in a knapsack. The story of his escape was printed in the papers, and utilised by Mrs. Stowe in her "Uncle Tom's Cabin." Mr. Henson came to England some years ago, and had an interview with the Queen, who gave him her photograph. He had forty-four grandchildren and about a dozen great-grandchildren. He suffered from paralysis, brought on, as he believed, by the cruel beatings he received as a slave. On one occasion his master, immortalised as "Legree," broke both his arms with a cudgel. Yet Mr. Henson, it is stated, was cheerful and jovial to the last, despite his past sufferings, his infirmities, and his age.

—*Indian Chr. Herald*: "Although they may not now simulate Brahmans, it is more than suspected that they have not yet abandoned their old love of disguise."—These are the words with which, a quarter of a century ago, John William Kaye ended his chapter on the Jesuit missions in South India. "They shrank from no amount of labour, from no suffering, from no humiliation. They turned aside from the practice of no deceit, from the exercise of no hypocrisy. They lied in word and they lied in action. They called themselves Western Brahmins; and in the disguise of Brahmans they mixed themselves with the people, talking their language, following their customs, and countenancing their superstitions." These and other details Kaye gives in great abundance, showing how any means were judged right to the accomplishment of their ends. The Jesuits are active to-day: not merely at St. Xavier's college, where they stand out as Jesuits and are among the most learned and honourable members of Society; but they are busy where the unsuspecting do not recognize them. Their doctrines are being diligently propagated in the great English Universities; their agents have got in among the English clergy: their known object is to get England and England's empire back to Papal allegiance. Their doctrines are being diligently taught in Calcutta to-day by persons not known as Jesuits. The Bengali Christian Church, until recently so free from sacerdotalism, is being poisoned with it, and is fast awaking to a consciousness of this new enemy from within. Indian Christians who have been emancipated from Eastern sacerdotalism will now recognize Western sacerdotalism, and when the eyes of Indian Christians are fully opened, they will no longer be so easily led astray.

Wednesday, June 13.

—*Bombay Gazette*: Whether the purpose of the Northbrook Club is one that no reasonable man can approve of, as "J. M. M." has recently declared, may be an open question: but sicce Lord Northbrook and a number of other men of equal standing have taken the trouble to organise it, it is just as well that it would not be a failure for want of funds at all events. H. H. the Thakore of Bhownuggur is of this opinion, and he has given a munificent donation of a lakh of rupees for the purposes of the institution. The young Thakore is not open to the taunt that he makes his liberality felt only at a distance, for he is expending large sums on public works in Bhownuggur.

—Same; Colombo, 12: Mr. Joubert, the promotor of the Calcutta International Exhibition, has arrived here from Australia with his family and staff. All the Australian colonies have agreed to have courts, and twenty thousand pounds in the aggregate have been voted for the representation of Australia in the Exhibition.

Steamers with freezing apparatus, for providing fresh supplies, will ply from Australia during the Exhibition.

An excursion plan has been arranged with eighteen steam lines by Messrs. Cook and Son.

The Australian colonies enter the Postal Union.

Maltese immigration is being arranged for by South Australia.

The *Standard's* special correspondent, Mr. J. A. Cameron, has been ordered to proceed from Madagascar to Tongking.

—*Indu-Prakash*: The friends and well-wishers of female education in India will be interested to learn that this lady, Pandita Ramabai, who left for England on the 20th April last, reached London on the 16th May after a safe voyage. She is now lodged in St. Mary's Home at Wantage in Berkshire. What her future course will be we are not able to say, but it is to be hoped she will not be a member of the convents of the Cowley Mission.

—*Deccan Herald*: Six persons, relatives of Mr. Baba Saheb Sanglikar, a Sardar of the Deccan, while travelling in a country-cart from Sanglee to Poona, were carried away by the force of a current of water in a nullah they were crossing near Bijapur. No help was at hand, and cart and bullocks and cartman and the six persons in the cart were all swept away and lost: not one survived to tell the dreadful tale.

—A correspondent writes to the *Civil and Military Gazette*:—Regarding the third paragraph of your article on the "End of the World," the authority relied on by the entire Moslem world is Shah Wullee Neamut Oollah-ka-Ressalah. The couplet—

"Cho táreekh sun doázdhá sudho hushtadth-oo-kushth
Moolk-a-Khorasán woh Hindusthan sháoodh-oo-dushth"

is plain and significant enough, in so far as India and Central Asia is concerned. According to the authority quoted above, at the approaching end of the current Mahomedan century, the present "*kulmá*" or belief will cease to be read; and the period (1,300 years) for which the Koran is to hold good as the inspired word of God, will have been completed.

Thursday, June 14.

—The St. *Bokhara* with English mails left Aden for Bombay, Tuesday, 6 p. m.

—The *Pioneer* claims that "the religious cry which has agitated a section of the native community in conection with the Idol Case has been raised mainly by men who are no longer orthodox Hindus. In proof of this we may state that the native journal which first attacked Mr. Justice Norris for his action in causing the Saligram to be brought into the corridor of the High Court is the organ of the Theistic Church known as the Sadharam Bramho Somaj, in which idolatry is abhorred, Surendro Nath Banerjee himself, a Kulin Brahmin by birth, has also been outcasted for many years. Many of the agitators who now appeal so fervently to Hindu pundits and priests have long since renounced the teachings of the Shastras, but it suits their present purpose to pose as champions of a Faith for which they have not the slightest reverence."

—The *Spectator* makes out that, during the last ten years, 17 Englishmen have left more than one million, 52 more than half a million, and 195 more than a quarter of a million. Of these millionaires, *Truth* remarks, five were retail tradesmen, which shows that if small tradesmen go to the wall, those who do business on a large scale can still occasionally manage to pick up more than a living. Only two of the millionaires were distinguished for their philanthropy. With the others, charity began and ended at home.

—The death is reported, at Southampton, of Stephen Lewes, a naval pensioner, at the age of close upon 106 years. He was born on the 24th of June, 1777, and was "pressed"—he then being an able seaman in the merchant service—into the Navy in 1802, and was soon promoted to be captain of the maintop. He served in several naval engagements, and also took part on shore in some of the battles of the Peninsular and American wars, and while thus actively on duty he was called upon to take charge of his own son, who had been a deserter, and bring him under arrest to England. Lewes was a widower, and he is the father of seven children, the eldest of whom, a son, is about 68 years old. The great age of the man who has just died, it is said, can be proved by documentary evidence, which places beyond doubt the fact that he was 105 years and 11 months old.

—*Spectator*: There is no subject connected with the condition of Ireland so hopelessly puzzling as the religious attitude of the Catholic section of her people. They say they are Catholics, but on agrarian matters they will receive no guidance, they defy the parochial clergy, and they pay to any Bishop who differs with them a cold respect which is as little a sign of an intention to obey as open defiance. Mr. O'Donnell represents them, and he publicly ridicules the Pope as a simple old pastor, easily hoodwinked. The priests have been unable to check outrage, to prevent intimidation, or to obtain any reverence for the law. Thousands of Irishmen supposed to be faithful Catholics declare that the priests shall keep to the churches, and in a few cases the clergy have not been left free even there, for if the sermon has been too "strong," against breaches of the law, the congregations have walked out. The greatest clerics in Ireland, if known to be hostile to Parnellism, have been distinctly unpopular; and though the threats said to have been levelled at Cardinal M'Cabe were denied, the circulation of that report marked clearly the new attitude attributed to the Catholic laity. On the other hand, the Catholic Church retains a singular authority. On religious questions, Dr. Manning regulates a great many votes. A man like Carey finds it pay him not only to be exact in performing all ceremonial religious duties, but to join a special Brotherhood of the faith, Brady heard mass before he went to the Phœnix Park. The Philadelphia Convention selected a priest for chairman, and an attempt to "enfranchise" the meeting from "clerical ideas" was suppressed with the energy of alarm. The priestly approval or veto is still an important factor at elections, an irresistible one indeed, if the leading priests happen to be popular.

—*Dnyanodaya*: The leaders of the New Dispensation branch of the Brahma Samaj seem never to hesitate to represent themselves as the constituted representatives of all India. A late illustration is from a speech by Babu Pratap Chandar Moozoomdar at a meeting in London for the suppression of the opium trade. He said, "In India, you know, it is a heinous offence to kill a cow, but there are cattle poisoners in India as there are in England, and they expiate the crime of killing a cow by presenting a pair of slippers to the Brahmin priest. And you kill—or, I should rather say, the Government of India kills—the great cow of India's conscience and presents us with a pair of slippers in the shape of a few schools and colleges. Sir, the people of India would rather go barefooted; they would rather not have the honour of dragging academic tails behind them, than that they and other men should be poisoned with the vilest poison [opium] that ever imagination invented." If this gentleman was justified in thus professing to speak for the people of India, we shall expect to see meetings held all over the land and memorials sent to Government refusing to have the benefit of any enlargement of educational privileges through the Education Commission, whose report is now expected, until the opium revenue is abandoned. If this is not done, we wish that our Brahmist friends, including their leader, would be less ready to speak for "India" on all occasions.

Friday, June 15.

—*Bombay Gazette*: The resolve of the Bombay Committee to raise a public subscription to procure funds for the purpose of ensuring the adequate representation of this Presidency at the Calcutta International Exhibition, has met with the approval of Government, His Excellency-in-Council heading the list with Rs. 1,000, in addition to the sum already allocated. The Government of Bombay in a Resolution expresses its pleasure at the interest manifested by the Committee in the work it has undertaken, and promises to enlarge the number of members as requested, in order to obtain the co-operation of native gentlemen who are in a position to co-operate by lending or procuring the loan of objects of art, &c., which may be worthy of exhibition in Calcutta.

—Fall of rain, to date, in the Fort, 11 inches.

—Deaths last week, 415. By cholera, 5. A good deal of cholera is still reported in the districts. The locusts have departed from some of the Cellectorates, but have left their eggs behind, and the battle will be with the rising generation.

—A letter received in Shanghai on May 18 from Chunking, dated May 4, announces that Father Terrasse, a member of the Foreign Missionary Society of Paris, and stationed near Tali-fu, in the province of Yunnan, has been murdered by the Chinese, and a number of native Christians have also been massacred. The letter states that Father Terrasse was engaged in celebrating the Feast of Easter in a district newly opened to Christianity, and on the night of the 27-28th March a mob of 200 men, inspired by the local *letterati* attacked the mission premises, killing the missionary aud seven native Christians who accompanied him, and burning the mission house. They also burned the houses of the native Christians; and aterwards went off to other places in the district and killed a great number of native Christians. Another account states that "after murdering Father Terrasse and seven Christians who were with him the rioters pursued their course of destruction, their numbers increasing as they went along—butchering every convert they met, and firing all property owned by Christians all along the five or six days' journey to Tali-Fu, where the trouble happily stopped."

—A European, named J. Hill, Hearse Driver to Messrs. Fenn & Co., Undertakers, Mount-road, Madras, drove his hearse on Monday morning to the house of a native Christian in Chepauk. On arriving there, he took his seat in the court-yard, and expired immediately afterwards.

—*Independent of Saigon*: The news brought from Tonquin by the steamer Saigon is far from reassuring. Instead of being at an end, the opposition is increasing daily, and the Annamese troops, or rather their Chinese allies have acquired sufficient audacity and confidence in themselves to take the initiative in several attacks.

—*Times of India*; Lahore, 14: Whilst blasting a rock on the polo ground at Cherat yesterday, Sergeant Brown, of the Royal Engineers, and a havildar of Sappers were struck through a charge exploding prematurely. The sergeant died immediately; the havildar is in a precarious state, but hopes are still entertained of his recovery.

—*Record*, May 25: On Sunday afternoon the Bishop of Durham preached a sermon to the members of the White Cross Army, in St. Mary Church, Gateshead. The Church was filled, despite the fact that men only were admitted. Taking for his text the words, "Blessed are the pure in heart, for they shall see God," he said that, so far as he could see, it was religion, and religion alone, that could correct that social evil that had ripened, now amongst us. Religion got at the individual conscience, and through the individual conscience it reached public opinion. Purity was essentially a Christian virtue; its principles were the most elementary, and its doctrines were the least abstruse of all doctrines. There was no point of controversial theology involved here, nothing which separated churches or sects. What were the principles? First of all man was created in the image of God. There was a Divine impress stamped upon the soul of every man and woman born into the world. To mar, to defile, to pollute this image was to defy God. It was sacrilegious, it was high treason against the King of kings. He asked his hearers to try to realize this image, not only in themselves but in others, to realize it even in those sisters of theirs, those poor fallen women, so degraded and loose, so steeped in impurity and sin. If these women had ceased to respect purity, let them respect the image in them. Again, they were redeemed by the blood of Christ, and not only them but their sisters also. Must they not look with awe and reverence, then, upon that which had cost so great a price, and hesitate before they degraded two souls—their own and another—which were more costly than all the world beside? In the third place, they were not only created in God's image, but they were consecrated sanctuaries of the Holy Ghost. To the true disciple of Christ this was the most sacred of sacred things, because he recognised the responsibility of keeping it pure and unpolluted, from all impure words, from all defiling words, from all idle companionship, from all evil thoughts, he recognised the justice of the threatened retribution to come to the man who defiled the temple of God. He asked them to keep these three ideas in their minds—they were created in God's image, were redeemed by Christ's blood, and were each a sacred temple of the Holy Ghost.

—Church Parochial Mission Report: Twenty corps of the Church Army were now on the register. Nine of these were under the direction of the clergy, being conducted by thirteen officers belonging to the Society. Every corps, it was remarked, had some feature of special interest.

Selections.

THE LATE REV. ALEXANDER McCUMBY.

(ABRIDGED FROM THE *Indian Baptist.*)

MR. McCUMBY was born in Cawnpore on the 12th December, 1814. He was the son of a British soldier, and was brought up for the Army himself. Early in life he was converted to God, and the reality of his conversion was proved by his ardent desire to teach others the way of life. He stored up all the little money he could possibly spare to purchase books to study the Vernaculars of the country, and with much labour he persevered until he mastered the difficulties of the Hindi and Urdu languages, while he also dipped a little into Sahskrit and Persian.

In the Army he was quite a favourite, and when the orders came for his discharge, which was purchased by a Christian friend, the Colonel of his regiment was most reluctant to let him go. But the Lord had need of him, and in the year 1838, he joined the Mission formed in India by the Rev. Mr. Stark, who at his own charges had set up an independent Mission and brought out a number of men from Germany to carry it on.

After Mr. Stark left for England, Mr. McCumby seems to have made Dinapore and Patna his head quarters, and from these centres he often went forth on long itineratiog tours in company with others, and especially with the late beloved John Parsons of Monghyr. For over twenty years Mr. McCumby made the hospitable house of the late Mr. and Mrs. Brice of the Baptist Church, Dinapore, his happy home. While in the station he made himself most useful to Mr. Brice in his busi-

ness, and he was regarded as one of the family and was tenderly beloved by all. Here he had a room to himself, and could go and come at his pleasure with the happy assurance that the family felt it a pleasure to entertain him. After the death of both these his dear friends, he was exceedingly sad, and I dare think he never again felt that he had a *home* on earth, as he often used to say, "I am now alone, and when I return to my house after my work in the bazaar or in the mela, I have no one to give me a welcome home."

From Dinapore he used to go forth on long Missionary tours, and I doubt if any missionary in India ever covered such a wide area of the country on missionary travels as Mr. McCumby did. He was often out for four or six months in the year, travelling from village to town to preach the word and sell Scriptures, and he was a man who could "endure *hardness* as a good soldier of Jesus Christ." His greatest delight he found in preaching at the great *melas* in the North West. He often went up in the heat of April to *Haridwar* mela to preach, and he was there at the great *Kumbh* gathering when in the midst of the countless crowds cholera broke out and killed many.

He also visited almost annually the *Tribeni* mela at Allahabad, and he was there with myself and others the year before last, preaching hard for hours daily to the multitudes who had assembled from all parts of India, until at last we were compelled to leave on account of the fatal foe (cholera) which here also made terrible havoc among the pilgrims.

Sonepore, however, was our brother's chief delight. For forty-two years he year by year pitched his tent and spread forth his preaching canopy at this well-known *mela*, spending from twelve to fourteen or twenty days here preaching the gospel to the thousands who gathered together both for religious and secular purposes. At this mela he will be greatly missed not only by his brethren who used to join him in the work, but by the many devotees in the midst of whom he used to pitch his tent, and by hundreds of the people who could stand for hours enraptured with his eloquence.

He was very well versed in native poetry and would repeat verses in Hindi and Urdu almost without end. The great epic poem, the *Ramayan* he knew as few Brahmins did, and being so well up in the history of Ram, that god came in for a large share of his censure; and I have never seen a *pundit* who could defend this popular god with any chance of success against the scathing arguments of our departed brother. In fact he so astonished the natives with his familiarity with their sacred books, and the history of their gods, and with the perfect enunciation of their language, that they often said, "He must be a Brahmin gone over to the religion of Jesus Christ."

It was a pleasure to his brethren to listen to one who was such a complete master of native eloquence and of Hindu lore, and I fear we shall not soon see such another powerful preacher in the vernaculars of India.

One of the most popular Hindi tracts, the "*Ram Pariksha*", *i. e.*, Ram tested, was the product of his pen, and most of the valuable collections of Hindi stanzas in the "*Chand Sangrah*" published by the late beloved John Parsons, were compiled by Mr. McCumby, who was so well acquainted with the choice poets of India, especially Toolsidas Soordas, Kabir and the Mahomedan favourite Nazeer.

I have seldom known a memory so richly stored with choice Hindi poetry as that of our late brother's, and as he would pour out stanza after stanza for hours together, one wondered how he could possibly remember them all.

There was one serious failing in his preaching, contracted probably at the beginning of his Missionary life. Being so very anxious to shew the people that the gods in which they trusted *were false*, he got into the habit of dwelling *too much* upon this question, and too little upon the grace and truth of the gospel. He was often told this by his brethren, and he endeavoured to adopt the advice given, but, I suppose from long habit, he could not get over the custom of preaching chiefly against the false gods of India. I remember the late beloved Mr. Parsons years ago saying to me—"Brother McCumby goes before to knock down the gods, and I follow to hold forth the true Saviour." Our brother did indeed preach Christ, but he gave himself chiefly to the work of demolishing the false gods, which work he could do in the most masterly manner; but I could not advise others to follow him in this matter, for few have his power for such work, and the best way to condemn the darkness is to hold forth the light.

Our departed brother was a man of most *unselfish* spirit and *generous* heart. Had he been disposed to gather worldly wealth he might have easily done so, as some others did who entered Mr. Stark's Mission, and who have accumulated large fortunes on earth. This was not *his* ambition; and to shew how little he cared for money, I need but mention the fact that though he had no store of this world's goods laid by, yet when a friend left him by will a goodly sum he would keep none of it, but gave it all away.

His end was sudden, and he fell, we may say, *on the field*. He had often said that he should like to "die *in harness*," and so he did.

In the midst of the melting heat of an exceptionally hot April he hastened off alone to the *Ajudhya* mela, where it would seem he contracted the germs of the fell disease, cholera, from which he died shortly after his return to Benares. His old friend Dr. Lazarus did all in his power to check the fatal foe, but in vain. Our brother's work was done on earth, the Master needed him above, and after a short and sharp struggle with the "last enemy" he fell on sleep on Monday morning the 23rd of April 1883, and the liberated spirit went home to be "with Christ which is far better."

He had no early advantages, no high family connections, no fortune to favour his lot, no friends in high places to recommend him, and no sparkling genius to adorn him. But he had something of far greater value in the sight of God, he had *the love of Christ* in his heart, he had the fear of God before his eyes, he had the noble spirit of the Lord Jesus, a spirit of self-sacrifice for others' good, welling up in his soul like a spring of living waters. These gifts he consecrated to Christ, and Jesus took them, blest them, and used them for the good of many. The little bugler boy in the barrack-room became the eloquent preacher to call thousands of souls to "repent and believe the gospel." Therefore let no one say, "I am weak and feeble, and what can I do?" Let no one say, "I am poor, what have I to give to the Lord?" "Do"? why, do *what you can*. "Give"? why, give *what you have*. Christ asks for no more.

I would here also add that our brother was a great reader of the Word of God. He read the *whole* Bible through more than once every year, and this he did for over 40 years. As to his activity in itinerations, in the bazar, and at *melas* in the North West of India, this was seldom equalled by any that I have have ever known. Indeed this was his "meat and drink," and he could not live without it. One would think that he had ever before him the Master's words: "I must work the work of him that sent me while it is day" &c.

I shall notice but one other lesson, which is this: Devotion to God and consecration to His service are not always accompanied with *apparent success*. I say *apparent* success, because nothing that is done in faith and love for God can possibly be in vain. Yet we find that the fruit *we* seek does not always appear even with the most faithful and devoted labour. If we look at the life of the Son of God Himself on earth, as far as converts were concerned, what do we see? Why, after three years of such preaching, and praying, and working, as the world never saw before or has seen since, we behold a mere handful of imperfect followers, while the multitude are shouting after the Incarnate Goodness, "*Away with him.*" If it was so with the Master, can we wonder that His faithful servants do not fare better? Our brother Mr. McCumby was a man fully consecrated to God; he worked hard, he worked long, he worked faithfully, and yet he himself has said that as far as *he knew* there were *no converts* as the result of his labours. This was a candid confession, and no doubt the fact was to him the cause of deep regret; but it did in no way discourage him in his work, as he said—"My work is to *preach*. It is God's to *convert*."

Converts "to loaves and fishes" he might have had in abundance, but he would none of these. He was too true, too honest, too real to patronize pretenders. His very nature would instinctively revolt against "*mutlabees*," or men of selfish and sinister motives, and his keen insight into human nature as well as his intimate knowledge of the people of the land enabled him at once to detect the deception of dissemblers, and he preferred to labour on alone in faith and trust in God, to gathering in what was false and untrue. This is a species of moral courage which we would all do well to imitate.

Had Mr. McCumby made it an *object* to collect a number of followers, no one could have succeeded better than he in gathering a crowd of professing Christians to show as the result of his labours; but no, a *show* he cared not for; and I think the fact that the Missionary who above all others in these parts of India knew the people best, was admired by the people most, and could preach to the people so powerfully, yea and laboured for the people most abundantly, lived and laboured, as few could have done, for 45 years, in making known the true God and His grace in Christ Jesus, and saw no fruit of his labour in the shape of converts to Christ, is most instructive as indicating the attitude of the people of India towards Christianity, and the mighty barriers which are in the way of *real* conversions to God. And a thought that naturally occurs to us in the presence of such a fact is, How many of those who *do* profess, are *true* and *real* converts to Christ?

However let it not be thought that because it was not our brother's happy lot to gather in good seed, that therefore he laboured in vain. Not so. The good seed which he sewed in tears is like "bread cast upon the waters which will be found after *many* days;" and though it was his lot but to *sow* only, yet the harvest day *will* come "*in due* season if we faint not," and then "the sower and the reaper shall rejoice together." Beside which it is awful to know that whether men believe or do not believe the message of love we preach, yet our labour "shall not be in vain *in the Lord*."

It may also be *our* lot to labour on and see but little or no fruit in our day. If so, let us not faint or be weary forasmuch as "*we know* that our labour is not in vain in the Lord."

THOMAS EVANS.

PASTOR CHINIQUY'S WORK IN ENGLAND.

The Rev. Pastor Chiniquy writes to us from the Protestant Educational Institute, 38, Parliament-street, S. W.—Though it has been the good Master's pleasure to try my faith in many ways these last three months that I have been working in England you will allow me to ask your Christian readers to bless Him for the manifestations of His infinite mercies towards many of the precious souls to which it has been my privilege to preach the truth. How can I tell you my joy when, after my second address in Exeter Hall, three Roman Catholics came to shake hands with me in the

presence of many, and said with tears of joy—"Now we see the light, and we understand the errors of the Church of Rome. We give up these errors from this very hour—we will never invoke any name but the name of Jesus, and the Word of God will be our only guide."

But the very next week my joy was not less when one of the most venerable Episcopal ministers of London came to tell me, "Do you remember that old gentleman with his white hair, who was just before you when you were speaking in our large hall? He is a wealthy and very influential man, enjoying the confidence of all by the stern honesty of his conduct, but unfortunately a couple of years ago he fell into the hands of Ritualists, who very soon poisoned his religious mind with the subtle poison of their half-concealed Popish doctrines and practices, so much so that he determined to give up his position in our Church in order to submit himself to the Pope. All my efforts to prevent him taking that unfortunate step were of no avail, and next week was chosen to make his public recantation; it was then that he heard you were to give us a public course of lectures on Romanism, and he determined to come and hear you. The Lord evidently guided your thoughts and your words for the salvation of that honest and intelligent man. The first person I met when back at my parsonage after this lecture was that dear old friend of mine. He threw himself into my arms, and, with burning tears of joy, said, 'Help me to bless the Lord; I now understand the mummeries and idolatries of Rome. By the grace of God nothing will any more shake my faith in the glorious Gospel truths which our heroic ancestors have bought for us at the price of their blood,' and the rest of the night was spent by him and me in blessing God for the admirable and so sudden change just wrought in this heart." The day before yesterday one of the most pious and eloquent Baptist ministers of London said in a public meeting, "After your lecture in my church, a French lady came to tell me that though she had been till then a most devoted and sincere Roman Catholic she felt that her duty toward God and herself, as well as towards her relatives, was to break for ever the ties which had united her to the Church of Rome, in order to unite with one of our Evangelical Churches. . . . . Not only has she kept her resolution, but, full of joy for the great gift she had received, she has just gone back to France to persuade her friends and relatives to give up the errors of Popery, in order to accept Christ as the only hope, light, and life of sinners."

Nine years ago one of the most respectable ladies of England was entrapped by the glittering sophisms and novelties of the Ritualists, and, like many others, that honest but unguarded soul was to fall from one abyss into another. She made the acquaintance of Dr. Newman, who very soon entrapped her into the snares of Popery. For seven years she had led the life of a sincere Roman Catholic, suffering humiliations, and making sacrifices which would draw the tears of your readers were I allowed to reveal them. But the hour of light and deliverance was approaching; a year ago, an unknown friend sent her by the mail my humble book, "The Priest, the Woman, and the Confessional," which she read with attention. A few days after my arrival in England a most admirable letter was handed me from that lady telling me how her own personal experience of auricular confession corroborated several of the things she found in my book, adding that her faith in her new religion was much shaken and modified from that day. She put to me several questions about the Church and the Real Presence, with prayers and ardent supplications to the mercy seat. I answered her questions, and this very morning how many tears of joy have rolled on my cheeks when I learned from that dear daughter of Christ how she had distressed and confounded the Jesuits, and bravely come back to the Church where Jesus alone is the joy, the strength, the light, the door, and the life of poor sinners. I would narrate you many other conversions which have made the angels of God sing their songs of eternal joy, were I not prevented by the fear of making my letter too long. But I will not finish without telling your readers that it has been my privilege these last three months to help two priests of Rome in breaking their fetters, and I hear of several others who want to follow their example. I did not come to this country to beg—when a man is seventy-four years old he cannot think of begging money—I came to try to awaken some of the precious souls whom the Jesuits and the Ritualists have put to sleep in order to destroy them. When working hard every day, it was my hope that many of the disciples of Christ would like to help me to prepare a home for that multitude of priests who wish to break their fetters, but they cannot do it, for like Saul on the way to Damascus, they are blind. I thank and bless here the few who have already consented to be the instruments of the mercies of God towards those modern Sauls, and I humbly pray my God to put it into the hearts of many more to my help, or rather to the help of the Lord, in that great work.

I ask all those who love our Saviour Jesus Christ, and wish to see Him reigning over this world, to help me according to their means and their faith in that great work. Let them give enough to support one of those converted priests one day, or one week, one month, or one year, as the Lord will inspire them to do. —*(Record.)*

HOLDING THE LADDER.

We recall a little incident we observed a few years ago. A workman in Cooper Institute, having occasion to ascend a ladder to do some repairing in one of the public rooms, called to an old man whom he happened to see standing near by watching him. "Here, old fellow, hold the ladder for me, won't you?" The "old fellow" started forward and held the ladder for the workman, while he climbed up and did his work. That unpretentious old man was Peter Cooper.

We say that was Peter Cooper. It was Peter Cooper through and through and all over. It was ambition enough for him to hold the ladder for other people. He might not climb himself; he remembered how hard the climbing had been for him when he tried to study and learn and fit himself for his sphere of usefulness and service; and he had made up his mind many, many years ago that he would make it easier for other people to climb. His Institute was a ladder; and he stood by it day after day, holding it that other people, young men and young women, might climb.

And what is this but saying that Peter Cooper was a Christian? What is this but the very essence of Christianity, the very meaning of the word? What is this but the very life of Him who taught that "it is more blessed to give than to receive," of whom his disciples said that "he pleased not himself," and whose enemies' gibe was: "He saved others; himself he cannot save!" What is it but Christ's own summary of the law of God incarnated again in a human life, as it has been incarnated, thank God, many times since Jesus set us the example?

That was a white day for Peter Cooper and for the world when he made up his mind to give his life, his thought, his wealth for other people. The world is better and happier for it. Peter Cooper was happier for it. We could easily mention the names of more than one rich man of New York who counts many times more millions than Peter Cooper ever amassed; but who holds and grasps after dollars and never cares to hold the ladder. For them the hungry, toiling, climbing world has no benedictions. Their hearse will be followed by no reverent and grateful crowds. No tears will fall for them. The morning paper will report of them that they died and that they left behind them so many tens of millions, and left them because they could not take them; and it will say nothing more. Why? Because they have planned, labored, amassed only for themselves. They have held no ladder. They have despised the law of love and service, which is paramount to all laws and on which not only God's Judgment Throne is set, and by which we judge Him and He shall judge the world, but by which we judge our fellowmen. Peter Cooper had enough simple, deep wisdom, many, many years ago to take into his own heart and life that blessed rule which humbles self, if it can only uplift others; but which in God's own blessed economy of law and life uplifts both the world and its benefactor. Trust God for it, he that humbleth himself shall be exalted.

What have we been talking about? Peter Cooper's conversion.—*(Independent.)*

THE NEW COMMANDMENT.

BY REV. ASA MAHAN, D.D., LL.D.

The form of the New Commandment, we must bear in mind, is not this: "This is My commandment, that ye love one another, *because* I loved you." Had the commandment been given in this form, it would have devolved upon us obligations of infinite weight. The fact that Christ "loved the Church," and "loved the world," embodies reasons all-sufficient to obligate us to love the same objects. The New Commandment takes a more sacred and diviner form still, when the Saviour says, "This is My commandment, that ye love one another, AS I have loved you." If the apostle had said, "Beloved, if God loved us, we ought also to love one another," he would have presented a most weighty reason for brotherly love in us. The motive for such love, however, towers to an infinite height, when His words take on this form, "Beloved, if God *so* loved us, we ought also to love one another," "God *so* loved the world." What a deathless, all-consuming flame ought that fact to impart to our love to the world.

Few individuals appear to attach much real meaning to the impressive words, "If any man have not the spirit of Christ, he is none of His." The reason is, that they perceive in the passage no real standard of comparison between the spirit which actuates their inner and outer lives, and that which dwelt in Christ and controlled His life. Suppose that we should understand the passage thus: If the spirit (love), and consequent life, of any man does not take form from the spirit (love) and life of Christ, he does not belong to Christ at all. Thus read, as it should be, the passage has a very impressive meaning, and presents a very plain and applicable standard of comparison between our spirit and that of Christ. Thus the New Commandment should continuously shed its Divine and hallowed light upon the precepts and admonitions of the Bible, of the New Testament especially. The New Commandment sets every precept of the Bible, repentance for sin excepted, before us in this specific light. Let your obedience to this precept take form from that which Christ rendered to the same expression of the Divine will. The language of the New Commandment in respect to every form of virtue which we are required to possess and to cherish, is this: Let this virtue take on the specific form in your character and life that it did in His. Not mere respect to all God's commandments, but a Christly respect to the same, the specific kind of respect that He rendered, is now required of us.

What a crucial test we have here to determine the real spirit and character of our ministry and churches. We enter one of our great and wealthy churches, and put the question: "Is Christ preached here?" "Yes," would be the, perhaps, indignant reply; "our pastor is a zealous defender of the evangelical faith, and all our office-bearers and members sustain

him, as he contends earnestly for the doctrine and principles of that faith." All this is as it should be. But what answer would be returned to such a question as this: "'To the poor' is the Gospel here preached? Should there come into your assembly a man with a gold ring, in goodly apparel,' and also 'a poor man in vile raiment,' where would you seat these individuals; Do the poor find as cordial a welcome among you as the rich? Can your pastor, your office-bearers, and membership say, each one for himself, as Christ did of Himself: 'The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised?" Such, as "known and read of all men," is the spirit which prevails here, if Christ, as He was, and is, is here preached.

We enter another church and put the question, "Does brotherly love reign here." "Well, yes," it may, perhaps, be replied. "We like our pastor, and he seems to be well pleased and satisfied with his people; nor do we know of any divisions among the membership. None seem likely to be consumed one of another, because they are biting and devouring one another." "But the love of Christ took on this form. Though He sustained to all the relation of 'Master and Lord,' yet He was among believers, 'as one that serveth.' 'In love,' is each of your members, pastor and people, SERVING one another'? Is there 'none among you that lack,' because that 'distribution is made unto every man as he needeth'? The heart of Christ, such was and is His value of holiness, obedience to the will of His Father, that 'whosoever did, or does, the will of God, was, and is, His brother, and sister, and mother.' Does brotherly love among you, and that visibly to all the world, take on this Christly form? Are you all one, as Christ and the Father are, because that holiness manifested one to another, and your mutual love of holiness, has 'made you perfect in one'? "Not exactly that," would be the not improbable reply. "We are Presbyterians, Methodists, Congregationalists, Episcopalians, or Baptists, here, and are all zealous for our peculiar forms of doctrine and usage. Hence our *special* regard centres on those who are in sympathy with us on such subjects, and our hearts are not warm towards those who are not one with us on those subjects of vital interest in our regard." "Then Christ's 'whosoever,' and 'doeth the will of My Father' do not give character to the atmosphere which you breathe here. Christ's New Commandment 'that ye love one another AS I have loved you,' seems to have been forgotten here." When will this New Commandment have its Divinely assigned place in all sanctified hearts?—(*Divine Life.*)

Miscellany.

—*Independent*:

On Mission work in the Philippine Islands we do not hear as often as we would like, because it is done wholly by Hollandish societies, and their reports are not easily accessible. But such accounts as we are able to glean from German Mission periodicals and other sources show that it is a very prosperous work. The missionaries report that 4,973 persons, 683 of whom were adults, were baptized during 1881 in the Minnahassa peninsula of Celebes, and that the number of Christians in the Islands of Sanu and Susuba has increased to 14,000. Pastor Krotherus, during a tour of the Uru and Freshwater Islands, baptized 105 heathen and 150 Christian children. In Java, Missionary Bieger recently visited the Christians of the Residency of Bagulen, and in fourteen days baptized 650 persons, old and young. From the Eastern Archipelago of which the Philippines form a part we have some interesting news. Herr Nomensen, the founder of the Rhenish Mission to the Battas in Sumatra, returned to his post at Pea Radja, some months ago, after a furlough, and has sent back a most welcome report of the progress of the Gospel during the past twenty years, among the wild tribes to whom he has been preaching. The Rhenish Missionary Society has now in Sumatra twelve principal stations, with 5,988 baptized Christians, and more than 2,000 catechumens. It has lately begun a work on the hitherto inaccessible Toba Lake, where a boat has been launched. The population on this water had hitherto been very much opposed to the Mission. On the neighboring island of Nias the society has three stations and 250 baptized. A tour of exploration has been made into the southern part of the island, and will probably result shortly in the establishment of a fourth station. The six stations of the Rhenish Missionary Society in Borneo have recently enjoyed a remarkable degree of prosperity. The number of baptized converts has risen to 704, and that of communicants to 358. Two new stations are contemplated; one at Bandjermasin, on the sea, and one at Bontok, north to Telang. An English company has lately bought extensive tracts of land on this island, with nearly sovereign rights, the effect of which upon efforts for evangelization is yet to be seen. The Dutch Colonial authorities have for a long time showed a spirit of partiality toward Mohammedans of the East Indian Archipelago. The latest mark of their tendencies in this direction appears in their participation in the expense of restoring, and in the festivities of the reopening, of one of the mosques which were destroyed during the Atchinese war. The course may have been politic, for it has secured the submission of several Mohammedan chiefs; but, in view of it, the Colonial authorities have no right to complain if they are held responsible for the fact that Islam is making more progress in the island than Christianity. These authorities appear, however, to be doing something, also, in behalf of Christianity, for they are taking a greater interest in the care of the 200,000 souls of the native Christian population, and they are credited with the support of 25 European ministers, 52 native helpers, and 70 catechists, who are laboring exclusively among those people.

—DR. GEIKIE quotes the following from one of the most eminent theological critics of Germany. He says: "Among all the Biblical critics of Germany, no one has risen with an intellect more piercing, a learning more vast, and a freedom and fearlessness more unquestioned, than De Wette. Yet listen to a sentence from the preface to his Commentary on the Book of Revelation, published just before his death in 1849:—'This only I know—that there is salvation in no other name than in the name of Jesus Christ, the crucified, and that nothing loftier offers itself to humanity than the God-manhood realized in Him and the kingdom of God which he founded—an idea and problem not yet rightly understood and incorporated into the life even of those who, in other respects, justly rank as the most zealous and the warmest Christians. Were Christ in deed and in truth our life, how could such a falling away from Him be possible? Those in whom He lived would witness so mightily for Him, through their whole life, whether spoken, written, or acted, that unbelief would be forced to silence.'"

—One of the ablest and most respected priests in Mexico became convinced of the errors of the Church of Rome simply by his study of the Bible. A reformed Church grew up, mainly through his efforts. Bishop Riley, the first bishop of that Church, had carried his life in his hand. He related that at a service he held he announced that he should be glad if any one present would take a Spanish Bible. After service a man came up to him wrapped in a large Spanish cloak and asked for one. He said he came to the service for a very different purpose; he came to take his (Bishop Riley's) life. He than showed him a large knife with which he had intended to stab him as he came down the steps. He went and studied the Bible, and six weeks later said to the bishop, "I hope this Bible has been blessed to the salvation of my soul. I hope God has touched my heart. I have been leading a very bad life amongst desperate companions. I must go back and tell them the truth, that has been made a blessing to me—I must go and tell them of the Savior I have found." The bishop said, "I cannot trust you yet, you are too young a convert. Wait until you are more confirmed in the faith before you presume to become a missionary to others." For a time the man became a pupil under Bishop Riley. At last the desire became so strong that he could not stay any longer, and so he went to talk to the wretched men who had been his companions in sin. They became, however, very bitter against him, persecuted him, and stoned him almost to death.

The Bible has not lost any of its power, as people would persuade us, but has all the power which it had in the early days of the reformation, and God is using it as His instrument for bringing other nations out of darkness into His marvellous light.

—Rev. Griffith John writes from Hankow to the *Christian*:

It is now six years since a young man from a neighbouring district joined the Church at Hankow. Since his baptism he has been a humble and faithful disciple. I do not think we have one connected with us who has given greater satisfaction, on the whole. His relations were bitterly opposed to his becoming a Christian, and many of them showed their anger in ways that were extremely trying to the young convert. One of his uncles was especially wrathful, and threatened once and again to kill him if he did not renounce his faith. The young man persevered. Gradually the light found its way into the dark minds of his persecutors; and now nearly every member of the household is in the church. The first to yield were his parents, and they have been in the church for some time. Last year his uncle came forward as a candidate for baptism, and in due time was received, along with his two sons. This uncle is now one of the happiest and brightest-looking men in the congregation. This day four weeks his elder brother appeared in my study as a candidate for baptism, bringing with him an ancestral tablet, on which the names of twelve generations are inscribed. It was with evident joy the younger brother handed the tablet to me, saying. "Pastor Yong, we are now all Christians, and shall need this tablet no more. I have brought it to you, thinking you might like to have it." I was very glad to have it, and I am keeping it in my study as a precious memorial of this triumph of Divine grace.

An instance of this kind gives me an idea of certain possibilities in connection with our work. We know not what influences are at work around us, or what results are about to appear. Ancestral worship is the very strong hold of Satan in this land. The Chinese will laugh at the idols as much as you please; but tell them it is wrong to worship their deceased ancestors, and they will look at you in blank astonishment, and turn away from you and your doctrine with something akin to deep loathing. The Chinaman cannot give a stronger proof of the sincerity of his profession of Christianity than this man gave when he placed the ancestral tablet in my hands. This superstition has a marvellous hold on both the heart and conscience of every man and woman throughout the entire empire, and nothing but the grace of God can enable now any one to sincerely abandon it, and to brook the reproach, the

insult, and the injury which the attempt to do so must inevitably incur.

—EIGHTY-eight years ago there was published by Thomas Paine a book called *The Age of Reason* which attacked the Bible. After writing this book Paine lived fourteen years, and finally died a very unhappy death in a town near New York. Reminiscences and annecdotes about his last days have often been printed. Some of these have been given by J. H. Rosco, who now lives in Bloomingdale, Michigan, and who learned the facts from an aunt of his named Mary, in whose family Paine spent his last years and in whose house he died. Mr. Rosco, is a member of the community called Quakers or Friends, a simple and respectable class of persons, who always use the second personal pronoun "thou" and "thee" instead of "you" when addressing another. He has lately written the following letter to the *Chicago Standard*.

"As I have received a number of letters from strangers in various sections, asking for more information about this noted person, and feeling there may be others to whom a few additional facts may be profitable, let me further say that Thomas Paine in early life was a Friend, and an intimate associate of Elias, Hicks, with whom my aunt resided for years. Hence, they were all well acquainted, and had worshiped in the same congregation till Hicks became the leader of the Hicksite Quakers, Paine the standard-bearer of deism, and Mary still in faith abiding.

Thus the parties stood when Thomas was taken with his last illness, which lasted for some time. Weeks before his death "he was forsaken of all his friends," whose character one fact will ambrotype. Often they would pause in front of his house and shout, "Hello there, Tom. How are you?" When with a groan he would turn to aunt, saying, "Ah Mary, thee sees what company I've kept." The great burden of his being was his guilt in inflicting on the world his Age of Reason.

On one occasion he asked Mary, "Hast thou read my Age of Reason? On her answering, "Yes, Thomas, I have;" he said: "And what didst thee think of it?" she replied: "I thought it so bad I burned it up."

"With deep emotion he exclaimed: "Would God everybody had done the same! For if the devil ever had an agent on earth, *I am that one.*"

This Age of Reason was the thought that made him such a coward. He would not be left alone day or night, and if the candle went out or was removed he was in mortal horror. It was well known to aunt that, for weeks before he died, Paine was extremely anxious to give to the world his recantation of his Age of Reason, as they often conferred together about it, and she served him as his amanuensis when his strength would fail him, as it often did for hours. The sheets as they were filled up were placed on a shelf over his writing-table, and were there when he died. But after the funeral they were nowhere to be found, though aunt made diligent search for them.

She always told me she had no doubt "the company I've kept" took and burned them, as they knew full well Paine had done that righteous act."—(*Dnyanodaya*).

One of Faraday's workmen by accident dropped a little highly-valued silver cup into a strong acid bath. In a little while it had utterly disappeared. But when Faradary came in and learned of it, he said nothing, but cast another acid into the jar, and the silver was soon precipitated—a shapeless mass indeed, but every grain there. A few days after it came back a more beautiful cup, from the hands of the silversmith. May not God as readily restore our bodies after the decay and disorganization of death?

TELEGRAPHIC NEWS.

Cairo, 7th: June, Suleiman Daoud, the prime instigator of the burning of Alexandria after the bombardment, has been condemned to death, and eighteen officers of the Egyptian army have been sentenced to various terms of penal servitude for complicity in the crime.

Constantinople, 7th: The Albanians are opposing the cession of territory granted to Montenegro by the terms of the late treaty, and several stubborn encounters have taken place between the inhabitants and the Turkish troops.

London, 8th: Mr. Gladstone, replying to a question in the House of Commons last night, said that her Majesty's Government had accepted the offer of Mr. Errington's services at the Vatican in the interests of order and legality, and so that the real condition of Ireland might be explained to the Pope. The right hon. gentleman further stated that Mr. Errington was not paid for his services.

St. Petrsburg, 8th: A meeting of thirty Nihilists was discovered here to-day, but the conspirators succeeded in making their escape. —The Poll-tax has been abolished amongst the poorest Russians, and in other cases has been reduced.

Constantinople, 8th: The Albanians, rebelling against the cession of territory to Montenegro, have, after severe fighting, been dispersed by the Turkish troops, who also burned their villages.

Cairo, 8th: Suleeman Daoud was hanged to-day in accordance with the sentence recently passed upon him. Mr. Gladstone, on being appealed to, declined to interfere.

Moscow, 9th: The festivities here in connection with the coronation of the Czar are now at an end, and His Imperial Majesty left to-day for Peterhoff.

London, 10th: Timothy Kelly, Phœnix Park murderer, was hanged at Dublin yesterday.—News has been received that M. Tricon, the new French Minister in China, has arrived at Shanghai, and had a conference with Li-Houng-Chang, the First Minister of State.—French reinforcements have arrived at Hanoi, which is now garrisoned by 1,500 men.

St. Petersburg, 10th: A Russian scientific expedition to explore Central Asia, including Thibet, is now being organized, and will start in August next.

New york, 10th: The Washington Agricultural Bureu's monthly report states that the average condition of crop in 10 cotton States is 86 per cent.

London, 11th: The trial of the dynamite conspirators will commence to-day before a Special Court under the presidency of Lord Chief Justice Coleridge.

Teheran, 11th: It is reported that the Russian Government is endeavouring to obtain the cession of Khelat-i-Nadiri, on the north-eastern frontier of Persia. in return for which Russia offers territory on the north-west frontier.

London, 12th: The House of Lords last night read a second time the Bill for marriage with a deceased wife's sister, by 165 votes against 158.—The House of Commons passed last evening through Committee the Bill for the grants to Lords Wolseley and Alcester.—Mr. Roe (Liberal candidate) has been elected, unopposed, member for Derby in place of Mr. M. T. Bass, resigned.

—*Shanghai, 12th*: Negotiations between M. Tricon and Li-Hung-Chang are progressing favourably in connection with the Tongking question.

—*Cairo, 12th*: Reinforcements have been ordered to join General Hicks in the Soudan, where he will resume offensive operations in August-next.

—*London, 13th*: The *Standard* this morning publishes a paragraph stating that Sir Louis Mallet retires from his post at the India Office in September next.—The House of Commons last night agreed without a division to a motion brought forward by Lord George Hamilton that a revision of the Land Act should be made to enable tenants to purchase farms by means of advances by the State.

St Petersburg, 13th: The sentences of death passed on three of the Nihilists arrested at their rendezvous here on the 1st of April last, have been commuted to penal servitude for life, and the sentences of the other prisoners have also been reduced.

London, 14th: Mr. John A. Godley, C. B., Commissioner of Inland Revenue, will succeed Sir Louis Mallet at the India Office.—Mr. Small, Home Rule candidate, has been elected member for Wexford (county) unopposed.

PASSENGERS SAILED.

Per P and O Str. *Surat*, 12;

For Brindisi—Captain Ottley, Mr and Mrs F W Abel, Mr J Ramsay, Dy Surg Genl J A Campbell Fraser, Mr W H Nightingale, Mr and Mrs J E Howard and two sons, Mr R S Greenshields, Mr N Randle, Mr J Benton and Mr K P Galgil.

For London—Mr and Mrs W Asborne and child, Mr H Read and Mr H C Macintyre.

For Suez—Mr H E Pears.

For Venice—Mr J Nutter and A Hayes.

PASSENGERS ARRIVED.

Per P and O Str. *Khedive*, 11:

From—London—Lieut Warren, Mr Field, Sister Avice, Sister Grace, Mr Patenham, Rev T Foulkes, Mr and Mrs Waite and infant, Col and Mrs Pedler and child, Mr and Mrs Roberts and family, Mrs Barclay and 2 children, Mrs Lockhart and 2 children, Mr Mackay, Mr Taylor, Mr Laird, Mr Buksh, Mr J Hill and Mrs Hammond.

From Venice—Col Le Mesurier, Lieut Smythe, Mr Nelson, Genl and Mrs Merriman and Mr Brandt.

From Brindisi—Mr Abbott, Mr Churchill, Col and Mrs Caldwell, Major Anderson and Mr Blake.

From Aden—Mr Trotter.

Per Str. *Raffaele, Rubattino*, 14:

From Genoa—Rev Fr Bernardo, Rev Fr Tirill, Rev Fr Alfonso Maria and Rev Fr Bonifacio.

From Naples—Mr Aga M Ameen and Rev Mr Polehampton.

Domestic Occurrence.

MARRIAGE.

WRIGHT—MULLER—June 2nd, at Aara, Mr A H Wright, St John's College, C M S, to Lina E M Muller, Zenana Mission.

DEATHS.

ROGERS—At Belgaum, from diphtheria, April 8, Alfred Ernest; May 14, Edwin; June 8, Mary, children of Staff Serjeant Rogers, Commissariat Department.

PALLISER—June 7th Malegaon, suddenly, Gerald Harry Milner, only surviving son of H G Palliser, aged 3 years and 4 months.

RENDALL—June 13, at Byculla, Bombay, Rev John Rendall, of the American Madura Mission, aged 62 years.

BAILEY—June 13, at Ahmednagar, Jane, the wife of B C Bailey retired Superintendent, Government Telegraph Department, aged 32 years.

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